

316
Reason against Rage:

Being Some

ANIMADVERSIONS

UPON

A late Scurrilous LIBEL,

Prefix'd to

A SERMON Preach'd Nine and
thirty Years ago; And Dedicated in
these Words,

(VIZ.)

*To Mr. Serj. Powlett, Recorder of the City
of Bristol, and Mr. Robert Yate, Merch'.*

TOGETHER

With an Occasional Discussion of some Particulars relating to *Persecution*, and *Liberty of Conscience*.

To which is subjoyn'd,

A brief Application, made by way of Advice, humbly
offered to all the Inhabitants of the City aforesaid.

By **THOMAS SPEED.**

He that is first in his own cause seemeth just, but his neighbour cometh and searcheth him, Prov. 18. 17.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2 Pet. 3. 3.

Nihil magis praeftandum est, quam ne, pecorum ritu, sequamur antecedentium gregem, pergentes non quò eundem est, sed quò iur. Seneca de vit. Beat.

London: Printed for Thomas Porttcott, in George-Yard
in Lombard-street, 1691.

G. Pampl. 2028. 5

22nd August 1914

My dear Mr. [Name]

I have just received your letter of the 17th inst.

and am very glad to hear from you.

I am sorry that I cannot give you a more definite answer at present.

I am sure that you will understand my position.

I am sure that you will be satisfied with the result.

I am sure that you will be satisfied with the result.

I am sure that you will be satisfied with the result.

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To the Honest-hearted Impartial

READER.

H*Ad not my Indisposition, through Age, together with some emergent Diversions prevented it, I had sooner appeared to obviate the Envy of my causeless Adversaries, and to disperse those Fogs of false Suggestions, by which they have craftily endeavoured to cast a Mist before the Eyes of their well-meaning, but unwary Readers. Read what I have written without prejudice, and (having begun) let me desire thee, to bestow a little time out of thy vacant Hours, to read it throughout, lest by a transient taking up a Sentence here, and a Sentence there, thou shouldest happen (unintendedly) to do me, or my Adversaries, wrong, for want of a full, and a sedate comparing of Things, with Things, and Times, with Times, relating to the Matters in difference betwixt us.*

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Reason against Rage.

I Once thought that I might have pass'd the remainder of my Life in silence, and not have had occasion to appear to the World in Print; but that meeting lately with a malicious Libel, contriv'd, and publish'd (on occasion of the late Election of Members of Parliament for the City of *Bristol*) on purpose to expose, and (if possible) to draw into popular contempt, the two Candidates, my self, and other the sober Citizens that gave their Votes for them, I thought my self obliged to appear in Print for the clearing of the Innocent, the fixing the evil upon the Evil-doer, and the undeceiving of all those well-meaning Citizens, who, through too much credulity, may, without due examination had of men and things, conceive an inward displeasure against such as have not deserv'd it.

In all cases, where a man is accused as a criminal, it's adjudg'd both just, and reasonable, that he should know both his Crime, and his Accusers.

My Crime is not expressly mentioned in the venomous Indictment, but is therein so plainly implied, that I am fully satisfied what it is; but the Names of my Accusers I must not know, being hid under the Letters,

N. D. N. K. J. E. S. W.

And why so? Were you ashamed to own that in publick under your Names, which you had maliciously framed in private? You know it's an old received Maxim, (* *Truth seeks* * *Veritas non querit* *angulos.*) but is bold and bare-faced: He that hath Truth on his side, need not be ashamed to own it. Possibly when you seriously had reflected on what ye had written, you thought it unbecoming any ingenuous and sober-minded men (as well

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you might) publicly to be known to be the Authors of so deformed a Libel, whose Contents are fitter to be turn'd into a Song, to be sung by a Crew of Drunkards at an Ale-bench, than to be expos'd to the view and perusal of any judicious and serious Readers. And therefore I shall be content at present, that your review of the foulness of the birth of your own begetting, may pass as an Apology, for the concealment of your Names.

* *Exungue
Leonem.*

But, Sirs, although you have kept me ignorant of your Names, by your Expressions I clearly discern your Spirits. (* The Lion cannot be hid where his Claw is seen.) And therefore be not offended, if I deal plainly with you, (for flatter you I dare not) and tell you, that that Spirit which writ that scoffing Paper, and reprinted that Sermon, thirsteth after Blood, and would rejoyce to have mine, and the Lives of other the peaceable Dissenters in the City of *Bristol*, be offer'd up as a sacrifice to your implacable envy and revenge.

'Tis the same Spirit of Persecution, that, but a few Years pass'd, drove many religious worshippers of God, according to their several persuasions, into corners, whilst Debauchery and Prophaneness walk'd to and fro in the open Streets, without controul. What levying of Fines was there? What spoiling peaceable Neighbours of their Goods? What fierce Prosecutions of them by Indictments in Courts of Justice? How zealously active were they, who were possess'd with this Spirit, in roving, running, and hunting after religious Meetings? searching Houses, prying into all Creeks and Corners, (but suspected for that Exercise) haling such as they found (if above such a number) either praying to Almighty God, or seriously discoursing about their Souls concerns, before the Magistrate, as if there had been then no other crime more hainous, and more deserving to be punished by Authority, than Peoples worshipping the God that made them, in that manner which they believed was most acceptable to him.

And more particularly, 'twas this Spirit that then hurried many innocent and peaceable Inhabitants of this City (without any regard to Age or Sex) into the noysom Goal of *Newgate*, where they were treated by those that cast them in, more like Dogs, than like Christian Men and Women. What generous spirited person is there, who (delighting in Dogs) would not,
in

in case of any of their sickness, not only allow, but command their Keeper, to let them out of their Kennel into the open Air, in order to their recovery? But this benefit was denied to the languishing bodies of several of these innocent sufferers, who lay throng'd together in that miserable manner, in that unwholsom Prison, ready to be stifled for want of Air to breath in, and convenient room for Rest, that the sense of their sad condition would have drawn tears from hearts of Flint.

Their Complaints were spread abroad in the City, and the Cry of their Barbarous Usage was great. Which, though it had no influence on their Persecutors to move them to pity, yet it begot so much compassion in the hearts of some sober Citizens (all or most of whom are yet living) as that they went to view the Prison, and inquire into the distressed condition of their suffering Neighbours, who (upon strict observation made touching both,) did (like merciful men) give the following Certificate under their Hands, (*viz.*) *We find the said Goal is very noisom in general, and void of out-let for Air, and therefore unfit to contain so great a number of Prisoners as we now find therein, being One hundred twenty and five close Prisoners, besides the Keeper and his Family, Fourscore and five whereof are the People called Quakers, who are unreasonably throng'd together, filling all the Rooms in the Goal, fit for lodging, (except where the Felons are) with four, five, six, seven, and nine Beds in a Room, besides divers little corners filled with three in a Bed. Notwithstanding all which, many of these People are necessitated to lye on the ground, and spreading their Mats on the ground, they lye at a miserable rate, that it was a grief to us to behold, (viz.) some athwart the Room, some under the Table, (being a Kennel where the Dogs were wont to lye) some upon the Tables, and some in Hammocks over the Table, which necessarily endangers their lives.*

A Certificate of the like Contents was given in, under the Hands of four publickly known Physicians, inhabitants of the City (who are yet living) who say, among other things, *That great numbers of the People called Quakers, were throng'd in a miserable manner, into the noisom Goal of Newgate, and are destitute of room for rest, which hath a ready tendency to the destroying them, and to the endangering of the lives, not only of the said Prisoners, but of the many Inhabitants of this great and populous City.*

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Notwithstanding which, the Bonds of the Prisoners were not loosed, nor the Prison doors opened, that the sick might have the benefit of the open air to breath in, in order to their recovery, although large security was tendred for their return again into Prison, either alive, if recovered, or their Bodies in case of death; but this was rejected: so that they were still continued under their merciless confinement and cruel usage (the particulars of which I shall forbear to mention) until it pleased the Lord to deliver five of them from the hands of their oppressors, by death in the Prison; and a sixth, that was removed out of the Prison (but too late) soon died, and was returned back, and buried thence.

Upon one of which six (being a woman of known honesty and of good reputation in the City) was exercised a piece of cruelty exceeding (if possible) that of Pagans; who, after she had long languish'd under the severities of the Goal, being at the point of death, desired the company of some of her Friends and fellow Prisoners, with whom she would have had some converse, before her departure out of the world, a thing granted to Traytors and Felons before their Execution, but was denied to this dying woman; and instead thereof, many of her friends, she desired might come to her, were barbarously lockt up in their respective Rooms and Holes, to prevent their gratifying the request of their dying Friend.

With what astonishment will the next Protestant Age be surprized! When as they shall find upon record such Cruelties exercised by Christians upon Christians, and by Protestants upon Protestants: especially when by inquiry they shall be satisfied, that the crimes charg'd against the sufferers were of no deeper dye, than the peaceable exercise of their consciences towards God, and their worshipping him in that way which they did believe to be most acceptable to him, without doing the least civil injury to their Neighbour.

I mention not these Cruelties (God is my witness) with the least desire or design to provoke the living sufferers to so much as a thought of revenge, or maliciously to expose the persons of their oppressors: No, far be it from me; I hope there is not one of those, that patiently bore the fierce heat of that day of their Afflictors wrath, but what hath so well learned the Christian Doctrin, as to be able truly to say, with the Apostle *Paul*,

* *Being*

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* *Being reviled we bless, being persecuted we suffer it.* And I * 1 Cor. 4-
doubt not, but that had they who died in the Prison been ask'd 12.
one by one at their dying hour, what revenge they would de-
sire upon those, through whose severities they were then
drawing their last breath, they would heartily have cryed out
with that holy Martyr Stephen, † *Lord, lay not this sin to their* † Acts 7.
charge. It's for the sake of those, that are yet living, who were 60.
either Actors or Abettors of any of these Dismal Tragedies,
that I mention these things, for whom I do make it my hearty
supplication unto the God of all Mercies, that he would shew
them mercy, in giving them a true sight and sense of their un-
christian practices, before they go off the stage of this World,
that they may with contrite hearts turn to the Lord their Ma-
ker (against whom they have been striving) before they go
down to their Graves, in which there will be found no place
for repentance.

It will not avail the guilty, in the day of God's righteous
judgment, to plead for their justification, that they had a Law,
and by that Law they made havock of the Goods, cruelly im-
prisoned the Persons, and brought sore Distress upon the
Families of their dissenting (but peaceable-living) Neigh-
bours, against whom they could find no occasion, but (as they
of old against *Daniel*) || *concerning the Law of their God.* This || Dan. 6. 5.
was the last and strongest Plea, that the Chief-Priests and
stiff-necked Jews made against Christ before *Pilate*, saying;
* *We have a Law, and by our Law he ought to die.* But how * John 19-
little this prevail'd for their impunity with the *Judge of the 7*-
whole Earth, the continued series of the severity of his hand
upon that despised and scattered People for many generations
pass'd, even unto this day, doth sufficiently demonstrate.
Those religious Men and Women that sealed their Testimony
with their Blood, and offered up their Bodies in the Flames,
for the Name of their God, in the Reign of *Queen Mary*, died
by a Law. But were either their Tormentors thereby the more
justified, or those holy Martyrs the more justly condemned in
the sight of the just God?

I have made this Digression on this Subject, for the sake of
those in whom (with pity to them I write it) that Unchri-
stian Spirit of Persecution, is yet alive, and ready to re-act
over those barbarous Cruelties upon those, who never did
them

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them the least harm, but are (as to them-wards) innocent Livers in the Land of their Nativity. And that I may not seem to impose my Sentiments in this matter, upon the Judgments of any Men, otherwise than by reason, and not knowing whether ever I may have the like opportunity (whilst on this side the grave) to clear my Conscience, on this Subject; I shall take Liberty, fairly and calmly, in the Spirit of Meekness to debate this Point, with all those, who either (through a fiery misguided Zeal) are ready to call for Fire from Heaven, to consume those, whose Consciences are not exactly of the same square with theirs; or who (through want of true Judgment) may be of the Number of those, of whom Christ foretold, *∴ who think they do God service in killing those, who worship him, not in the same way with themselves.* And I am not without hope, but that I may prevail with (some at least of) those, that are thus minded, to *hear, consider, learn, and forbear* to strive with their Maker, *lest haply* († as Gamaliel that prudent Doctor of Law cautioned the Persecutors of the Apostles in the Jewish Sanhedrim) *they should be found even to fight against God.*

∴ John
15. 2.

† Acts 5.
35. 39.

|| *Fides non
est cogenda.*

That || Faith is not to be forced, is a Principle that hath been asserted and strenuously maintained, for Scores of Years pass'd, by many Protestant Pens, as a Bulwark against all Impolition, by those of the Romish Religion. And what was then thought, to be a reasonable Defence of a Protestant against a Papist, may now be as truly urg'd for the Defence of a Protestant against all Impolition from his Fellow Protestants. No attempt ought to be made, to force Faith; because indeed it cannot be forced. No man can by compulsion be wrought into a hearty Compliance with any Principles, of the Truth of which his Understanding is not first fully convinc'd. The inward belief of Truth, was never the Product of Violence. Penalties and Prisons may produce Fear, and Fear beget an outward Conformity, to what the Heart doth not believe, which is but horrid Hypocrisie, and a Sin exceeding sinful, in the Sight of that God, *∴ who deserveth Truth in the inward Parts.*

∴ Psal.
51. 6.

No man can be dragoon'd, or tormented into a hearty embracing of any Religion, of the Truth of which he is not inwardly perswaded. It is Illumination only (not Mulcts, and

and corporal Punishments) that can beget a change in Mens minds. Error is a Malady of the Understanding, which who-soever would cure, must apply proper Remedies, and such as can effectually reach the distemper'd part, which are not *Afflictions*, and *Torments* laid upon the Body, but Arguments joyn'd with gentle Admonitions, and wholesome Exhortations; these only can work true inward Convictions. And therefore when Christ Jesus sent forth his Messengers, for the gathering of Nations into his Church, he did not furnish them with weapons of force, and compulsion, but with power and instructions, to preach the Gospel of Salvation, which joyn'd with the Example of their holy Lives, might prove prevalent for the making many (who were Enemies to it) become Members of his heavenly Kingdom. They that will undertake to make men Members of the Church of Christ, must apply themselves to the use of Christ's Methods only, for the effecting it. A Troop of malicious Informers, and Files of Musqueteers, are improper Agents to reduce men from Error, and bring them into, or conduct them on in the way, that leads to Heaven, and Eternal Happiness. Would not that Chirurgeon appear very ridiculous among men of understanding, who, when a Person sought to him for the Cure of a Wound in his Head, should (with the neglect of that part) apply only a Plaister to his Heel? As irregularly do they proceed, who attempt to remove Error (or supposed Error) out of Men's minds, by Confiscation of their Estates, Imprisonment of their Persons, and the ruin of their Families, whilst their Understandings remain unilluminated, and their Judgments (which are the Seat of Error) by the Power of Truth not rightly informed, and consequently the inward Wound in their minds, left unhealed. Christ sent forth his Apostles to *invite*, not to *worry* sheep into his Fold; and to add to the Number of his Disciples, not by outward Force and Compulsion, but by the inward Efficacy of sound Doctrin, that might reach Men's understandings, and gentle Perswasives that might win upon their Affections. ∴ *Know* ∴ 2 Cor. 11. *ing* (saith the Apostle) *the Terrour of the Lord we do* (not 5. 11. menace, but) *perswade men*; and presently after adds, † *We* † Ver. 20. *are Ambassadors for Christ, as though God did beseech you by us*; *We pray you in Christ's stead, be ye reconciled to God.* What soft and

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and alluring methods, doth the *only wise* and merciful God use, by his Messengers, to negotiate for Peace betwixt himself, and poor Mortals ! The Ambassage, on which he sends them, is not accompanied with Fire, and Sword, but with *gentle intreaties* ; not with *persecution*, but with Prayers. And why should vain Man (filled with fiery Zeal) pretend to be wiser than his Maker, in attempting, by other means, than he hath appointed, to reclaim those that are supposed to err from the way of Truth ? I shall close what I have to say on this Subject, with the following particulars, which I heartily recommend to the serious, and impartial consideration of all those who are real lovers of, and searchers after Truth, for Truth's sake.

1. Let it be considered, whether outward forc'd conformity to any sort of worship (not mixt with faith in the worshipper) be a Sacrifice well-pleasing unto God ; since the Scripture is positive that *∴ without faith its impossible to please him*, and which is more, that *† whatsoever is not of faith is sin* ? And consequently whether they, who, by Terrours, and Torments do force men to any external form of Worship, of the truth of which they are not inwardly perswaded, do not thereby compel them to Sin, by offering up such an oblation to Almighty God, which at the very time of such their offering, they do not believe is acceptable to him, or that they are accepted for its sake ? and whether the Persons that do so sin, or they that forcibly provoke them thereunto, are to be adjudg'd the least Offenders, I leave to be decided by the Judge of the whole Earth, who cannot err in Judgment.

2. Whether they, who, with all imaginable Severities, have prosecuted those, who only differ'd from them in their way of religious Worship (having the breach of no other Law to charge them with) have not manifestly violated that *Royal Law* of Christ Jesus (to which all mankind stands obliged to conform) Viz. || *All things whatsoever ye would that men should do to you, do ye, even so, to them* ? And as a proof thereof, I earnestly desire them to lay their hands upon their hearts, and without prejudice and passion, in the cool of the day (reflecting upon the Cruelties they have exercised upon others) to put this Query to themselves : Have we done unto those our suffering Neighbours, as we would they should do

∴ Heb.
6. 11.
† Rom.
14. 23.

|| Matt. 7.
12.

do unto us? Would we be content, that they (if furnished with outward authority) should force, or endeavour to force us, to conform to that way of Worship, or embrace that Religion, which in our consciences we do not believe to be true? And, in case of our refusal to comply (for conscience sake) should we judge it Christian dealing in them to mete back the same measure to us, which we formerly did mete to them, by casting our persons into Prison, spoiling us of our Goods, and endeavouring the ruine of our Families? If men would deal honestly with their own hearts, it would not be difficult to conclude, what the answer would be.

3. Nor is it less worthy duly to be considered, whether imposition, or attempts to impose, upon Conscience in things religious, be not a high, and manifest contradiction to the Spirit of Truth, speaking by the mouth of the holy Apostle, who (debating of things pertaining to Conscience) saith, * *Let every man be fully perswaded, or (as in the Margent of the Bible) fully assured in his own mind.* A full inward perswa-^{14. 5.} sion, removes so much as the least doubt of the truth of what a man doth embrace, or practise in the Worship of God. He that made man, neither requires, or expects from him blind obedience, that he should serve him with his lips, or with bodily service, until he be fully perswaded in his mind, that his obedience is such, with which he will be well-pleased. And what a vast difference there is betwixt forc'd Conformity, obtained by the imperious mandates of men, and full inward assurance of the truth of what they conform to, I leave to all the wise in heart to determine.

4. And above all it's seriously to be minded, whether every man, as a Creature, standing obliged to render an account of himself to God his Creatour, it be not agreeable to right reason, as well as to the Scriptures, that he should manage the concerns of his own Soul (which relate unto salvation) according to what he himself doth understand, and believe?

Upon this consideration it was, that the Apostle Paul allows no man to impose upon his Brother's conscience, no, not in those low concerns of meats, and observation of days, for, saith he, † *To his own Master he standeth, or falleth,* and † Rom. 4. presently subjoins, *Every one of us (including himself among the rest) shall give account of himself to God.*

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When Death (*the King of Terrors*) shall summon any man from off the Stage of this World, nothing is more certain, than that he must then die for himself. No man can, at that hour, die in his brother's stead, much less can he make up his Soul's account for him with Almighty God. If poor Mortals, when they come to lye upon their dying Beds, should then call to those, who had before forc'd (or endeavour'd to force) them, to conform to what they did not believe to be true, crying out, in the anguish of their hearts, and saying, Oh! now come and help us, we have no inward peace in our bosoms: Now shoot the bottomless gulf of Eternity for us, in our steads: We are shortly to appear before the great Tribunal of the ever-living God, to give an account of all our deeds done in these bodies. Now therefore stand by us, and for the eternal safety of our immortal Souls, make up a satisfactory account to him for us. What other returns could they then receive to their mournful cries, but this heart-breaking answer? (*viz.*) We can neither die for you, nor give an account to God for you; we now leave you to do both for your selves. What can be more unreasonable, than that men should by Pains and Penalties be violently driven to renounce their own Faith, and way of Worship, and conform to another's whilst they live, and be bid to shift for themselves when they come to die?

Having for the reason before-mentioned made this digression, I come now to reckon with my nameless Adversaries, touching the Contents of their scoffing Libel. And in the first place, I cannot forbear telling you, that you make too bold with many Expressions used in the holy Scriptures, by an arrogant loading them with your unfavoury Scoffs. Doubtless, ye thought your selves very witty in so doing: But you must know, * that to mingle Jest with things of a serious nature, and to sport with things Sacred, hath ever been exploded by men truly religious, as becoming none but prophane lips. You charge the Serjeant, and his fellow Candidate with *appearing for the cause of God, at the head of his People.*

Animad. Well, and what then? if you would have men believe your own words to be true, that they were (as you say) the People of God, in the head of whom they did appear, how

* *Focare in
Serio, &
ludere cum
Sanctis.*

how can you fix this upon them as a crime, or make it to redound in the least to their dishonour? I find, through the New Testament, those comprehended under the denomination of the People of God, * who have obtained mercy from him, found favour in his sight, and are beloved by him, and therefore Emphatically styled his *peculiar People*. And if you exclude your selves from the number of *God's People* (as by your mentioning them with scorn ye seem to do) one may, without breach of Charity, doubt, if not conclude, to what herd of Evil-doers you do belong.

You add further, that their appearing *administers comfort, and satisfaction to all, who are the well-wishers of the peace of Zion.*

Animad. The Scriptures make frequent mention of *mount Zion* with great veneration, as being the place of God's worship, where he is said by the Prophet *Isaiah*, † both to dwell, † *Isa. 8. 18.* and to reign; and therefore not to be made the subject of derision, by the tongues of Scorners. † *Isa. 24. 23.*

Pray, Sirs, observe, you are both Categorical, and Universal in your Position, then let me ask you, Are you well-wishers, or enemies, to the peace of *Zion*? If well-wishers, then their appearing (as before) doth administer comfort and satisfaction (among the rest) to you also; for under the word *all* you must needs comprehend your selves.

And why then do you quarrel at their appearing? If you answer me, and say, that you are enemies to the peace of *Zion*, (which I am most inclin'd to believe) you do thereby at once proclaim both your sin, and your shame, by professing your selves enemies to that, which God loves, and all good men pray for.

You proceed on in your Epistle, to belch out your unfavoury Scoffs, against other Expressions of the holy Scriptures, which speak the great Love of God to poor Mortals, (*viz.*) *The Chosen Ones, The Household of Faith, and the Holy Ones.*

Animad. To be chosen by an earthly Prince, to stand in his presence, and to be admitted a Member of his Secret Council, is a favour highly estimable among the Sons of Men; but how infinitely doth the happiness of those Souls exceed that, || who || 2 *Theff.* are *chosen of God* (as the Apostle words it) *to salvation*, to live 2. 13. lives of holiness, to his praise, here, upon earth, and to live with him in the Kingdom of Glory, when Time shall be no

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more ! And believe it, Sirs, if you that are now scorers of them, be not found at the last day among the number of God's Chosen Ones, you will find no admision into Eternal Happiness.

And is it matter of derision to you, that a man should be
 * Gal. 6. *one* * of the *Houſhold of Faith*, or as the ſame Apoſtle hath it,
 † of the *Houſhold God*? Conſider it well; if your ſelves are
 † Eph. 2. not of the *Houſhold of Faith*, you muſt be of the Houſhold of
 19. Infidels; and if not of the Houſhold of God, then, neceſſarily,
 of the Houſhold of the Ungodly. And what the certain, future
 Portion of each of thoſe ſhall be, is worthy your ſerious and
 timely conſideration, before the Sands of your brittle Glaſs of
 Life are all run out.

As to the Scoff ye beſtow upon the *Holy Ones*; let me tell
 you, that ye do thereby expreſs your diſdain of that which
 is the moſt beautiful Badge of a true Chriſtian. I will chari-
 tably ſuppoſe, that you all wear the outward Livery of Chri-
 ſtian Profeſſion, and conſequently, are all pretenders to the
 Kingdom of Heaven. But you muſt know, unleſs ye be found
 clad with the clean Robe of Holineſs, (the preſent Object of
 your ſcorn) your certain doom will be, to be ſhut out thence;
 || Heb. 12. for || *without Holineſs no man ſhall ſee the Lord*.
 14.

No unclean thing ſhall ever enter into his Kingdom. There
 are none but *Holy Ones* in Heaven, and I much doubt, whe-
 ther they that ſcoff at them here, would make ſuitable compa-
 nions to them there. Thoſe glorified Souls are perfectly
 holy, and their Work to eternity will be holy, founding out
 * Rev. 19. * *Hallelujahs, Glory and Honour to the Lord their God*. So that it
 3. remains with me as a doubt, if Scorers and Scoffers at Holi-
 Rev. 4. 11. neſs were thruſt into Heaven (their Natures not chang'd)
 whether either the Exerciſe, or the Company of that heavenly
 Hoſt, would be well-pleaſing to them.

* Mat. 25. When Chriſt ſhall come attended * *with the holy Angels, ſir-
 31, 32. ring upon the Throne of his Glory* † *to judge the World in righteous-
 † Acts 17. neſs*, he will then divide all Nations, that ſhall appear before him,
 31. but into two ſorts, || *Sheep, and Goats*, holy, and unholy, and
 || Mat. 25. if it ſhall not then be your Lot to be found among the number
 33. of the Sheep, (the *Holy Ones*) to whom he will * ſay, *Come,
 Jer. 34. ye bleſſed of my Father, receive the Kingdom prepared for you*, that
 ſad and irreverſable Sentence will then be pronounced upon
 you,

you, * *Depart from me, ye cursed, into everlasting fire, prepared * Ver. 41.*
for the Devil, and his Angels.

You proceed on, to acquaint your Reader with the several sorts of *Dissenters*, who voted for the Serjeant, and his Fellow-Candidate, (*viz.*) *Presbyterians, Independants, Anabaptists, Quakers, &c.*

Animad. But why did you omit to make mention of the several hundreds of sober Churchmen, who also (as I am informed) voted for them? Doubtless ye mention'd these Voters of several Sects, as matter of reflection upon the two Candidates. But your sober and prudent Readers will be otherwise minded, when they shall duly consider, that to be of (or to be called by the Name of) either of those Sects, is no stain at all, upon any mens reputation, whilst their outward Profession is accompanied with a good Life. Could you have said (and that truly) that few or none voted for them, but lewd and dissolute persons, Men of debauch'd Principles and Practices, men of vicious Conversations, Drunkards, Swearers, Unclean Persons, Envious Men, Haters of God and Goodness, Persecutors of their Neighbours for Conscience-sake, Men of Turbulent Spirits, always affecting Domination over others, never satisfied, but when they can have their Feet upon the Necks of their Fellow-Citizens, and the Whip in their hands to make † *long Furrows* upon their Backs for Non-^{† Psalm.} conformity. I say, could you truly have represented the Vo-^{129. 3.}ters for the two Candidates, to the World, under these black Characters, it might have look'd (at least) as some ground of doubt, whether they had not been men alike qualified. But your exposing them only, as men of different Perswasions in matter of Worship, not fixing on them any of the evil Qualifications before-mentioned: instead of sullyng the Reputations of the two Candidates thereby, you have certainly (tho' against your wills) done them great honour.

Besides which, you have (tho' not designedly) published the Dissenters to the World, to be Men that did express a great deal of good nature, by voting, as they did: in that they laid aside all inward animosity, against those from whom they Dissent, and (waving all persons, that were of any one of their particular, respective Perswasions) did unanimously joyn with many scores of their Fellow-Citizens, to chuse

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two Persons of known good Reputation in the City, which are of the Communion of the *Church of England*. And did they in so doing, do that, which they had no right to do? Have you, Sirs, and any select number of Citizens, a Privilege by *Patent*, to chuse Representatives for the City to sit in Parliament, with the exclusion of all others? Had not these men of your indignation, *Liberties*, and *Properties*, both Religious and Civil, to lose as well as you, and your domineering Associates? And is it not then equal and reasonable, that they should pitch their choice on such Men, whom they, in their judgment, thought most capable, and heartily ready, to preserve them?

You go on, and say, that the *Dissenters appeared at the Election*, both such as were within the City, and near you, and from afar off, as if they had been summoned by the Spirit.

Animad. Hear you, Sirs, it's possible I may not have opportunity to have another reckoning with you, whilst I live; therefore let me prevail with you, not to despise my counsel, if I advise you, That (how bold soever ye make with Men) you beware (I say, beware) of casting your scoffing Squibs at the Spirit. I have not heard, nor do I believe, that any man pretended to be so summoned to appear at the Election. 'Twas doubtless love to their Civil and Religious Intrest (not any particular Summons from Heaven) that prompted them to their appearance.

But rather than not throw out the dregs of your Venom, against the Men of your displeasure, you would not spare to upbraid them with appearing by the Spirit; hoping that it might pass for a black Character upon them, in the judgment of your Society of Scorners. Whereas in truth you have in so doing only published your selves to be Men, both of unclean Hearts, and of polluted Lips. You may vaunt it, and brave it out among irreligious Men, (such as your selves) hoping to be esteemed witty, in deriding the Spirit, and Men for its sake. But know, that *the living God* (with whom ye cannot contend, and prosper) whose Spirit it is, * will not be mock'd, but will severely reckon with you, for this your Prophane-ness. Do you believe the holy Scriptures? (you give me great ground to doubt it, if I may judge of your Faith by your Works) If you do, Pray remember what the Author to
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* Gal. 6.7.

the *Hebrews* hath left upon Record, who, having spoken of such who had done *despite unto the Spirit*, * presently adds this * Heb. 10. word of terrour, as a future standing caution to all, that 29, 31. should do the like, saying, *It is a fearful thing to fall into the hands of the living God.* And if that consideration stop not the mouths of all scoffers at the Spirit, let them always carry in remembrance that dreadful Sentence pronounced by the Lip of Truth, saying, † *Whosoever speaketh a word against the son* † Mat. 12. *of man, it shall be forgiven him, but whosoever speaketh against the* 31, 32. *Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*

I am now come to account with you (my nameless Adversaries) touching my Crime, and my Punishment. You expose me, towards the close of your nauseous Libel, under the scoffing denominations of the *Ancient, Pious, and Learned Author.* Ancient I confess I am, Piety I love, and hope shall continue a lover of, to the end of my days; but of that Learning, which (I know) you intend, I do pretend to have but a very small share; chusing rather to be learned in that Doctrine which Christ Jesus taught his Disciples, when he said, || *Learn of me, for I am meek and lowly.* True Humility, and || Mat. 11. Self-denial, I do esteem of, infinitely beyond all the Learning, 29. that's acquirable in any, or all, the Academies in the World. But wherein consists my transgression? Only in this, that being a *free-born Englishman*, and a Freeman of the City of *Bristol*, I did presume (without the leave of those, who would be Rulers over Mens Consciences, as well as their Civil Rights) to give my Vote for the Election of two Persons (to sit in Parliament) both whom I have known for many Years past to be (and do understand now they are) well esteemed in the City, and of the Communion of the *Church of England*: and had they not been of that Communion, I should not (for several Reasons) have given my Voice for them. And now, before I proceed farther, I will nakedly declare, what consideration prompted me to Vote at all, or as I did, having not appeared, but once before (that I do remember) on the like occasion in all my life-time. It was not (God is my record) out of any, the least, inward prejudice, against the two persons, that were chosen, both whom I have known from their youth upwards, and do not remember, that ever I had

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I had any depending difference or dispute with either of them, or they with me.

But, having understood, that (both before, and at the time of the Election) several Expressions were dropt by some in the City, which I doubted to be Symptoms of designed Endeavours (at least) to rescind and annul the late Act of Indulgence to Dissenters: I thought my self obliged, to manifest my sober dissent from those, who declared themselves to be spirited for Persecution.


And now, before I proceed farther, I desire the considerate Reader to observe how hard the envy of my ranckerous Enemies was put to it, to find out an Arrow sufficiently invenomed, to shoot at me, which rather than they would miss of, they were fain to look back, and search for one that had lain rusting in the Quiver, for near Forty Years past, by which they do implicitly, (though not designedly) tell the World, how inoffensive my Conversation hath been in the City of *Bristol*, that, during so many Years past, their quick-sighted Envy could meet with no wrong Steps I had made, nor justly accuse me of any Publick Misbehaviour in the City, either towards the Government under which I have lived, or towards my Fellow-Citizens, with whom I have so long conversed, with which they might hope, to blacken, or sully, my Reputation.

My Offence is, that I did dare to give my Voice, at the Election, without License. My Punishment must be, (because none more proper could be found) to have an Information exhibited against me, for what I spake Nine and thirty Years ago. A person doth a Lawful Act in the Year 1690. for which (*jure vel injuria*) right or wrong, he must be condemned: Why so? because of words that were spoken in the Year 1651. Rare Justice! Admirable Ingenuity! Pray (Sirs) recollect your selves, and reflect upon your method of proceeding. Can you suppose, that any thinking and sober-minded Readers will esteem it any Fruit of your Piety, or Prudence, or will they not rather conclude it, to be the Fruit of your Burning Rage and Fury, to charge the Sayings, or Sentiments, of a Person, which were uttered and expressed so many Years pass'd, thereby to punish him for a pretended Offence, now newly committed?

I doubt not but there was both a *Tertullus*, and an *Ananias*,
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in the Consult among the Contrivers, when this malicious Epistle was framed. Pray then let them both be ask'd, when a man is indicted as a Criminal, in any Court of Justice, and upon tryal is found not guilty, by his Jury, and consequently is acquitted by the Judge, would it be adjudg'd a legal, or a righteous act in any men, that should appeal to the Judge, and say, We desire that sentence of condemnation may notwithstanding be pass'd upon this person, for that (tho' we are convinc'd he hath done no evil, in doing that, for which he stood indicted, being the same that we our selves have done) yet we remember, that about forty years ago, this man was very heterodox in his opinion, touching the Government, that now is, both in Church and State. Would not such a *Tertullus*, with all his quaint Oratory, be hiss'd out of a Court of Justice, for such his illegal and nonsensical pleading?

Deep Malice and Subtilty were in conjunction, when this fiery Meteor of an Epistle was brought forth, and the Sermon reprinted; touching both which, I now come to a more strict reckoning with my Adversaries, *N. D. N. K. J. E. S. W.*

1. Are you not Men of brazen foreheads, who durst affront, and run upon that Act of *Pardon, Indemnity, and Oblivion*, which King *Charles* the Second so many years since granted, and published to all his Subjects, * which was given to this * *12. Car. 2. cap. 11.* very intent, that no Crime whatsoever committed against him, or his Father, should hereafter rise up in judgment, or be brought in question against any of his Subjects to the least endamage-ment of them, either in their Lives, Liberties, Estates, or to the prejudice of their Reputations, by any reproach, or term of distinction? Of what outrageous Spirits have you then manifested your selves to be, that (rather than not be some way revenged upon a person, that never did you the least wrong, and upon whom you can charge no pretended new crime, but my voting, as before) you would not stick to tear off that stamp of Amnesty, which the King had fix'd upon that healing Act, and thereby give the World to see, that Acts of King, and Parliament, standing in your way, are no more than *Samson's green Withs*, whilst you are in the execution of your malice, upon the men of your fierce anger?

You do hereby also give demonstration, what you would be at, had you but a Law to back you, when as you dare so openly

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to violate, and trample under foot, a Law made upon such weighty reasons, and for such great ends, as that Act was.

2. Your design, in reprinting the Sermon, must needs be to smutch me, and draw a black line of reproach over me, thereby to render me (if possible) odious in the sight, and raise a prejudice against me in the breasts of all that should read it. To which end, I have understood, your Emisaries have been very industriously active to disperse it abroad among those that know me, both within, and without, the City, that so, as much as in you lies, ye might stab my Reputation in every corner. But, Sirs, are you sure, that by this method, ye shall gain your point upon me, among any, but your own credulous Followers, who live more by implicit faith, than by any rule they find right by due inquiry? If any moderate standers by should ask you this question, Are you certain, that *Thomas Speed* doth retain the same judgment now, touching all things mentioned in that Sermon, which he seemed to have of them, in the Year, One thousand, six hundred, fifty, and one? If for answer, ye should say, We know not, (for we never ask'd him): It answers our end, if we can but expose him, and represent him in the shape of some monstrous Creature. For we have envious Profelites enough, (as bad as our selves) who stand full fraught with a sufficient stock of Malice, to reproach, and revile him. Would not these men of moderation reply upon you and say, This is a method of proceeding neither Christian nor Ingenuous? For that you seem to manage him, not so much by the conduct of right reason, as revenge, because he offended you, by his voting. And, in our judgments, you have not so much sullied his reputation, by reprinting his Sermon, as you have raised it, by that worthy Character you now give of him, in your own *Epistle*, acknowledging [mark Reader] that he hath, *for many years last past, sequestred himself from the world, and concerns thereof, to a religious, and strict life, within the compass of his own family.* Than which we know not what more you could have said, to proclaim him to the World, to be a good Christian, a good Subject, and a good Citizen.

And now (my nameless Adversaries) to confirm the Testimony you have given to the World of my Christian manner of life, *For many years last past*, in which you have (though unawares, I doubt) done me right; I am come to let you

know,

know, that you have (in reprinting that Sermon) levelled it at me, as your principal Dart, by a wrong aim, and so have miss'd your mark, and are wholly mistaken in the man. For that, with equal truth, and boldness, I tell you, I am not the same *Thomas Speed*, that I was Nine and thirty Years ago, not boasting (but with inward praises to that God, that made me, and hath shewed me mercy) I speak it, I am not the same, that then I was, but another man. Many things, that were then glorious in my eyes, are now with me of low esteem, and others which I lightly esteem'd, I do now highly prize. I once thought little strains of wit, to be great ornaments; and to be able to charm the ears of the hearer, with the *enticing words of man's wisdom*, to be a desirable attainment. But now, I do really judge one Drachm of the true knowledge of God, in Christ Jesus, infinitely to exceed in value, the highest degree of the wisdom of man, by which the world * never did (nor * 1 Cor. I. 21. ever shall) *know the true and living God.*

I may say, with the Apostle Paul, † *When I was a Child, I † 1 Cor. 13. 11. understood as a Child, I thought as a Child, and therefore I spake as a Child.* And while I was under these circumstances, my youthful years were attended with an inward affectation of popular applause, and by it (doubtless) was prompted, to intermeddle with things that concern'd me not, and to give my Judgment of things I understood not. And what then? What can you infer thence, at this time of the day? You do manifestly enough intimate, by some Expressions in your Libel, what you design. Fain you would intitle the two Candidates, and those that voted for them, to the Contents of that Sermon, in which they are no way concern'd, it being (if reprinted as spoken) not theirs, but mine. And it's probable, that many of the Voters were either in their childhood, or not born, when that Sermon was publish'd, unless you would by a new-found method of Logick argue thus: (*Viz.*)

The same Judgment that *Thomas Speed* is of, the two Candidates, and all that voted for them are of also.

But *Thomas Speed* is in his Judgment for Government by a Common-wealth, &c.

Therefore, &c.

Reason against Rage, &c.

How is your *Minor* proved? Why thus ;
 The same Judgment that *Thomas Speed* was of 39 Years
 ago, he is of now.
 But 39 Years ago, he spake much in favour of Govern-
 ment by a Common-wealth.
 Therefore he is, in his Judgment, the same now.

Your *Major* being denied, as notoriously false, (as presently shall be made appear) your whole Argument becomes a rope of Sand, and falls to the ground, as having in it, neither right reason, good sense, or one Drachm of honesty. I would not do you wrong, (as bad as you are) but if you would fasten any thing of reproach upon them, from what I either was in my judgment then, or now am, your Argument must run so : That you would (if possible) wound them, through my sides, is manifest, by your insinuating to the Reader, in your frothy Epistle, as if they had an expectation of a *new-born Commonwealth*, which is in truth no other than a new-born Chimæra of your own brains, begotten of the fiery vapours, that ascended from the boiling rage, that lodg'd in your own breasts. It's out of all doubt, that the Candidates, and they that voted for them, at the time of the Election, no more thought of a Government by a Common-wealth, than you thought of confirming the Act of Liberty of Conscience to the Dissenters. As to my self, I would have you, and your Complices (and indeed all men) know, that from the time that it pleased the God of my life, to direct my steps into the path of Peace, and to give me a measure of the knowledge of my Christian duty, I have constantly judg'd it to be out of my Province, to concern my self about the Choice, or the Change of outward Governments : esteeming it to be my duty (not to dispute, but) to be subject to (and live peaceably under) that Government, which his Providence, who rules in the Kingdoms of men, doth set over me. The highest expectation, that I have from any Government is, but that I may enjoy the liberty of my Conscience, and pass the remainder of my days, in the Land of my Nativity, in the peaceable exercise thereof, without molestation.

I intend not hereby a liberty to Libertinism and Licentiousness : No, God forbid. The Nation doth too much abound with such Pollutions already ; and it would be the joy of all good

good men, to see them more severely curb'd by Authority. Not a liberty to do my Neighbour any Civil injury ; by no means. No man may pretend Conscience to dampnise his Neighbour, either in his Person, his Estate, or good Name. The Civil Law is set as a guard to preserve these, and he that will presume to violate it, justly suffers by the hand of Authority. And if the Government I am under, shall deny me the liberty of my Worship, and shall cause me to suffer, on that score : Although this be an evil in the Government, yet I am not therefore to plot, and contrive its disturbance, or subversion, to obtain my ease, and relief. I did some years past suffer, both by imprisonment, and otherwise, for no other cause, but the Quiet exercise of my Conscience to God. But I did not therefore betake my self to Plotting against the Government, for the procuring my liberty. No, no, I bless God, I always stood firm, in the practice of that Christian Doctrine of Passive Obedience, and Non-resistance, and hope so to continue to the end of my days. Nor am I fond of the Government, by a Common-wealth, as you would maliciously suggest to your Reader. For in truth, so little am I knowing in the Politicks of Government, that if I were ask'd, I could not give account of the particular methods of Administration used in that form of Government. But since I came to any measure of maturity of understanding, I have with my self, often admired the Prudence of our Ancestors, who contrived the Frame of our ancient English Government. For, where there is a Pious Prince, a Noble Counsel of Peers, Noble, as well by the inward endowments of Vertue, as by Birth : A grave Senate of prudent Patriots of their Country, lovers of God and Good Men ; I say where these three meet in one, steering their Conduct, with a steady aim, at the glory of God, and the Peoples welfare, what Form of Government can be found more conducing to the outward happiness of a Nation, than this ?

You would farther bug-bear your Readers, and beget them into a belief, that I am now an enemy, to the publick way of Worship, by reason of one Expression drop'd in the Sermon.

Touching which I shall give a plain, and candid Account of my self, by informing you, and your Confederates, and all men else, that I hate no Man's way of Worship, nor any sincere

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cere Worshiper of God, who doth with an upright heart (according to the utmost of his Knowledge) offer up to him that Sacrifice, which he doth believe is most acceptable to him ; such his worshiping being accompanied with a holy Life, and Conversation. I my self was educated in the national way of Worship, from my Childhood : And was a zealous Worshiper in that way ; and do believe that God accepted my Sacrifice, because, according to my then-understanding, I offered it up with a sincere heart. And although I am not now in the practice thereof (being convinc'd of a way more agreeable (in my judgment) to the practice of the Primitive Christians mentioned in the holy Scriptures) yet I neither judge, nor condemn those that are ; who (being conscientiously concern'd therein) do in Sincerity, and Uprightness worship God, according to what is made manifest to them, and do bring forth the Fruits of Love, and good Works in their Conversations in the World. It's not the Worship, but the Hypocrisie of those Worshipers, that I do condemn, who contradict their Prayers, by their Practices ; who do in words often pray, they may be delivered from the Sin of Pride, and yet live in it ; from vain Glory, and yet abound in it ; from Hypocrisie, and yet openly manifest themselves guilty of it. Are not you (my nameless Adversaries) frequenters of the Publick Service ? If you are I blame you not for it. But consider, do you not there pray in these words, *From Envy, Hatred, and Malice, good Lord, deliver Us ?* The Prayer is good. But how far your Practice is remote from your Prayer, let your Works speak. Can you think, that any understanding and unbiass'd Reader will believe that your Hearts were not fill'd with Envy, when you contrived, and framed that spiteful Epistle ? Could the most malicious among Mortals, (I had almost said among Devils) express greater Hatred, and Malice, than you have done against me, in reprinting a Sermon, which had lain buried in Oblivion, for almost forty Years past, hoping thereby to murder me in my Reputation, and I doubt not, but in my Life also, had it lain in your Power ? And as a Demonstration, that it was pure Malice in the very Abstract, that prompted you thereunto, ye, did it without the least shadow of any just provocation given you on my part. Is this less than a mocking of

Almighty

Almighty God to pray with your Lips, that he would deliver you from Malice, Hatred, and Envy, when as at the same time ye were studiously contriving (with Hearts full fraught with them all) how to express them against your Neighbours ? It's far from me to condemn any sincere Worshiper, in the national way of Worship. I condemn only that which God condemns (*Viz.*) Deceit, and Hypocrisie ; when Men draw † near unto God with their mouths, and honour him with † Isa. 29. their lips, while their hearts are far from him : And cry out the Church, the Church (as they did of old, || *The Temple of the Lord, The Temple of the Lord*) and at the same time live vicious Lives, and are found in the Practice of Ungodliness, and Prophaness in their Conversations ; and so make their Prayers, and outward performances, a Cloak to cover over their Iniquities. This is that, which the Spirit of God in the Scriptures of Truth doth condemn, and 'tis that only, which I do at this day judge and condemn also.

True Religion consists not in the Exercise of any outward form of Worship, but in an entire resignation of the heart † to God, attended with a holy life. An unclean heart under a specious form of outward worship, is no other than as a painted Sepulchre, which appears glorious, and splendid without, whilst rottenness and corruption possesseth the inside. I am not so narrow spirited, as to confine acceptance from Heaven, to any one outward way of worship in the world ; but do believe with the Apostle Peter, || that, in every Nation, || *he that seareth God, and worketh righteousness, is accepted with him.* † Prov. 23. 26. Acts 10. 35. And, for a close of what I have to say, on this Subject, I declare this, as my Faith, that it's not outward Service, but inward Sincerity of heart, that God (the searcher of all hearts) hath regard unto. And whoever hath that, for the companion of his Life, will not miss of Peace with his Maker, which is a Jewel of a greater Value, than all the Treasures of the whole Universe.

Happy will that man be, who, when he shall come to lay his head upon his Death-Pillow, shall be able in Truth to make his appeal to Heaven, with good *Hezekiah*, *and say, *Remember now I beseech thee, O Lord, how I have walked before thee, in truth, and with a perfect heart, and have* (not only said, not only Profess'd, but) *done that which is good in thy sight.* * 2 Kings. 20. 3.

And

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And now, for a close of what I have to say to you (my nameless Adversaries) let me advise you to the study of Peace, and to forbear troubling an (otherwise) quiet City, by your unquiet Spirits which is evidently seen, by your stigmatizing your Fellow-Citizens, with Terms of distinction and reproach, and thereby sowing the seeds of discord among Protestants, at this juncture of time, when Unity in affection is so necessary, and by all true Protestants so much desired. Be content, that (having your own liberty of worship to the full) they that live quietly by you, may share therein also. Be not uneasy in your minds, because your Neighbours have gotten a little ease. Shew your selves good Christians, and good Citizens, by doing unto others as you would they should do unto you. Strive not to be Lords Paramount over other Men's Consciences, for you would not, that other men should be Lords over yours. And remember always that Sovereignty over Conscience is the alone Prerogative of Almighty God, so that whoever do seek for Dominion there, do but juggle with their Maker.

What more concerns my self is to tell you, that I owe you yet one Christian Duty, which is (not revenge, but) forgiveness. And I do freely forgive you, all the Evil, that ye have done, or had, or now have in your hearts to do, to me : and do wish you true repentance, that ye may be forgiven of God also. Believe it (whatever ye may fancy to your selves) by what you have done in the management of this business you have not so much wounded me, as harm'd your selves. In shooting at me, ye have shot your Darts against a brass Wall, my Innocency being my Breast-plate. Your reproaches I wear as an ornament, and your malice is, as the dust under my Feet.

And not knowing, whether ever I may have the like opportunity of making so publick an application to them as now, I shall close all with a few words of advice to all my Fellow Citizens, in the City of *Bristol*.

1. Be frequent and serious, in the meditating upon the end of your being brought forth into the World, which was to serve the Lord in Righteousness, and Holiness, and thereby bring Glory to his Name ; Sin dishonours him. To prevent

vent which let his fear bear rule in your hearts : and as *David* did, * set him *always before your eyes*, and *hide his word* * *in your hearts, that you may not sin against him.* Take good heed to the Dictates of his Grace, and good Spirit, which do inwardly prompt you to Holiness, and will teach you (if hearkened unto) as it did the holy men of old *to deny ungodliness and worldly Lusts, and † to live soberly, righteously, and † godly, in this present world.* Let your Conversations be adorned with love towards God, and love towards your Neighbour. Banish envy from out of your hearts, and out of your Houses. Be not offended with your Neighbour, because his Eye sight is either clearer, or dimmer, than your own. Bear not evil will against him, because his Faith in every particular Squares not with yours. If (through Temptation) he happen to slip, and fall, to his own hurt, rejoyce not over him, nor lay violent hands upon him, because he is fallen, but lend him the hand of love to help him up again ; || *consider- ing your selves, lest you also should be tempted,* and fall. || Gal. 6. 1.

2. You that are Parents of Children, it greatly behoves you to be unto them Patterns of Piety, Patterns of Humility, Moderation, Temperance, and of every other Vertue. That, as they grow in years, they may increase in Holiness, and as they are yours, they may become also the Children of the most high God. Let your savoury Communication season theirs ; and the Light of your good Conversations direct their steps into the just man's path. Their beholding your good Works may strongly provoke them to do the same. * *Ex-amples are much more cogent to Piety, or Prophaness than Precepts.* The most wholsom Precepts contradicted, by the Example of the Givers, are but as Water spilt upon the Rock. Children (through the proneness of corrupt Nature to that which is evil) are easily brought over to vicious Practices. Of which we have too many notorious Instances, among those that are but newly come out of their Infancy, who frequently grate many modest Ears (as they pass the Streets) either with Oaths, or Obscenity. What is it less, than cause of lamentation, to hear such, who (by reason of their tender Years) can but newly speak plain English, can yet not only lispe out, but accent, an Oath ? And such as are not come to so much understanding, as to offer up a sensible Petition unto

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Heaven, can yet call to their Maker to damn them.

I would not uncharitably judge, or condemn any Parents in particular, but whether it is not much to be doubted, that they that are of younger Years, have learn'd such Immoralities from the Example of their Elders, I leave to every Parent's serious consideration. They that are Innocent in this matter I know will not take offence at what I say; And for those, who, on Examination, find themselves guilty; I heartily entreat them for God's, for their own, and for their Children's sake, to amend and sin no more in that kind.

3. To all young Persons in the City, my hearty advice is, that you would † *Remember your Creator, in the days of your Youth, while the evil days come not, nor the years draw nigh, when you shall say, we have no pleasure in them.* Let the time of your Youth be adorn'd with the Practice of Virtue, as with a beautiful Garment. As you now begin to live, as Men, and Women, live also to the Praise of him, that gave you Life, Breath, and Being. Conclude it to be more your Happiness to be good, than great; and to be holy, than high in this World. Let me desire you to have a constant regard to the guide of your Youth, the measure of God's holy Spirit, which he hath placed in your hearts, as a Witness for himself, and against that which is evil: Harken to its rebukes, for it is the Friend of your Bosom. This is that, which reproves you in secret, for those Evils, to which no Eye, nor no Ear was ever privy, besides your own. This is that which doth accompany you to your Shops, to your Counting-Houses, to your several Employments, to your Beds, and will also to the Period of your Lives. It was this, that inwardly smote David, and made him confess himself guilty of Murther, and Adultery, in the matter of Uriah, and Bath-Sheba ||. 'Twas this that kept Joseph chaste, by which he withstood the Temptation of his unchaste Mistress. And although he might (probably) have committed folly with her; with much security from punishment by his Master, and with worldly Advantage from his Mistress; yet (hearkening to the Counsel of this his inward Guide,) he gave a repulse to the Tempter, saying, * *How shall I do this great Wickedness, and sin against God?* Some of the Ancient and Pious Philosophers knew this, though by another Name, calling it their † *Synteresis*, which filled

† Ecclef.
12. 1.

|| 2 Sam.
12. 13.

* Gen.
39. 9.

† *συντήρις*
αἷ.

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filled their Souls with a continual averfation, to that which was evil, and a proclivity to that which is good. Let this Synterefis, which, according to the Scriptures, we call the Meafure of * God's Grace, his Holy † Spirit, the || Light * Rom. 4. of Christ Jesus in Man's Confcience, Let this I fay be your † 1 Cor. daily Monitor. Let it be in your Hearts as a flaming Sword, 12. 7. to ftop you in the way to that which is evil, and as a continual || Joh. 1 9. prompter of you to all acts of Holinefs.

Be diligent in fearching the holy Scriptures. Beftow your vacant hours, rather upon them, than upon Plays, and prophane Interludes. And particularly let me recommend to you the frequent, and ferious reading of the fecond, third and fourth Chapters of the *Proverbs of Solomon*. That which beautified *Timothy's* Childhood, will no lefs grace your Youthful Years. And that knowledge which was able to *make him* * wife * 2 Tim. unto *Salvation*, can (if with honeft and humble hearts, ye wait 3. 15, 16. for Divine Inftruction) do the fame for you.

Be constantly upon your watch, knowing that the Enemy of your Soul's peace is continually near you. Live fo, as that Death may not furprize you at unawares. But that, if fummoned in the flower of your Age, you may be able cheerfully to give up, and fay, Lord, we are ready. And if you are fpared until gray Hairs become your covering, ye may (reflecting upon your by-paft Lives) lay down your hoary heads in peace.

Remember, O remember, that the end of the juft man's † 1 fal. 37. Race (only) is *Peace* †: which is not to be obtained, but by 37. walking in the juft man's path, that leads to it, which is *Up- Ifa. 26. 7. rightnefs*. Let no man deceive you, nor deceive your own precious Souls, I intreat you. || *Such as you fow, fuch you fhall cer- || Gal. 6. 7: tainly reap*. If you fow to the *flesh*, to *worldly pleasures*, and *vanity*, ye fhall reap to your felves *forrow* and *anguifh*: But if ye fow to the *Spirit*, to *Righteoufnefs*, and *Holinefs*, ye fhall reap the Fruits of *Peace*, and *Joy* unfpeakable.

The worft of men, which hates a good man's life, will yet covet the * good man's end. But let me clofe my friendly * Numb. Counfel to you with this great Truth, That, if you would 23. 10. die the *righteous* man's death, you muft (indifpenfably) live the *righteous* man's life, or you will affuredly deceive your own Souls.

Finally,

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Finally, When all Ranks and Orders of Men, Old and Young, High and Low, Magistrates and People, shall live in the faithful discharge of their Duty of Fear and Service towards God, and of true Love and Forgiveness one towards another: Then shall the City of *Bristol* justly be stiled as *Jerusalem* of old once was, the † *holy City*, the || *City of our God*, the * *City of righteousness*, the *faithful City*.

And now, that *Holiness to the Lord* may be written upon her Gates; that Mercy and Truth may ever be found within her Walls, and Righteousness and Peace within her Borders: † *That Judgment may run down in her Streets, as Waters, and Righteousness as a Mighty Stream*: That that doleful Lamentation, which Christ with Tears once took over languishing *Jerusalem*, may never be justly taken up, over the City of *Bristol*, saying, || *If thou hadst known, even thou, at least in this thy day, the things, which belong unto thy Peace! But now they are hid from thine eyes*: That the bright Sun-shine of Heaven's Bounty, and Blessings, both Spiritual and Temporal, may never be eclips'd over her: That all her Inhabitants, from the least to the greatest, may know the Lord their Redeemer; And that they may fully understand those things which do concern their Happiness in this World, and their Eternal Happiness in that Kingdom which shall never have an end, is the hearty and fervent Prayer of,

Your Faithful Friend, and Fellow-Citizen,

Thomas Speed.